

the action of such instinct [of adaptation] in the face of peril, — the readjustment of internal relations to sudden changes of environment. The nation had found its old political system powerless before the new conditions, and it transformed that system. It had found its military organization incapable of defending it, and it reconstructed that organization. It had found its educational system useless in the presence of unforeseen necessities, and it had replaced that system, simultaneously crippling the power of Buddhism, which might otherwise have offered serious opposition to the new developments required."¹ To this it must be added that people who have had commercial and financial dealings with Japanese report that they are untruthful and tricky in transactions of that kind. If they cannot "reform" these traits there will be important consequences of them in the developments of the near future.

77* Chinese ethos. It is evident that we have in the Japanese a case of an ethos, from the habits of artisans to the manners of nobles and the military system, which is complete, consistent, authoritative, and very different from our own. A similar picture of the Chinese might be drawn, from which it would appear that they also have a complete and firm ethos, which resembles in general the Japanese, but has its individual traits and characteristic differences.² The ethos of the Japanese, from the most ancient times, has been fundamentally militant. That of the Chinese is industrial and materialistic.

78. Hindoo ethos. The Hindoos, again, have a strongly marked ethos. They have a name for it — *kkarma*, which Nivedita says might be translated "national righteousness." It "applies to that whole system of complex action and interaction on

planes moral,
intellectual, economic, industrial, political, and
domestic, which we
know as India, or the national habit. . . . By their
attitude to it,
Pathan, Mogul, and Englishman are judged, each in
his turn, by
the Indian peasantry,"³ The ethos of one group
always furnishes,
the standpoint from which it criticises the ways of
any other group..

¹ Hearn, yiz/0«, 107, 187, 411.

* Williams, *Middle Kingdom* ; Smith, *Chinese Characteristics*.

⁸ Nivedita, *Web of Indian Life*, 150.